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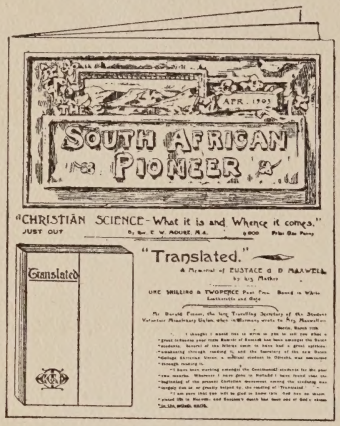

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CONTENTS
The Editor's Letter
"Goodbye!"
By M. Frase Brown
Two Dreams, and how God used them
By Mary L. Searle
A Boy's All!
By Thos. Lewis
Scripture Portions for May & June
Illustrations.
Miss M. P. Brown
S.S. "Kinfauns Castle"
"Carpentering" in Luiwa, B. Central Africa

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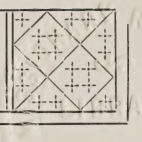

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Our Work and Workers.

IN 1850 a man could be bought in the Fiji Islands for less than one pound ten, could be butchered and eaten without even public remonstrance. *To-day* the Bible is in nearly every house, and on Sundays nine-tenths of the people may be found assembled in the Churches for public worship.

This is a missionary fact which cannot be gainsaid, and may well be passed from lip to lip, in order that all may be encouraged to share in some of the most fascinating work that can be undertaken to-day—work for Jesus Christ! How many are found asking the question, "Is life worth living?" To such we would reply, "If Christ has been found as a personal Saviour, and the knowledge of sin put away—realised as a present possession—followed by the yielded life presented to God to be used as a channel through which Christ may work, life is then, indeed, worth living!" What luxury—what delight—to live one day upon this earth under such circumstances!

The missionaries of the South Africa General Mission are working over a vast area in South and Central Africa, and we are desirous

WAKA, A NATIVE EVANGELIST,
Who has been greatly owned and blessed of God to souls.

of giving a brief account in the following pages of what is being attempted, and of what is being done.

"I have," wrote the honoured French Missionary, M. Coillard, who toiled with such success amongst the Barotsi, north of the *Z*ambesi, "from the first followed the work of the S.A.G.M. with deep interest. God's blessing has very visibly rested upon it, and through it He has already done great things. Its rapid extension in so short a time is truly wonderful. From the Cape to Johannesburg, stretching on to the Malutis of Basutoland, to Pondoland, to Natal, to Swaziland, it will soon cover the whole of South Africa with a complete network of stations. And who can tell the roots which the work has already struck, and the good it has done? That God only knows, and eternity shall reveal."

The above was written many years ago. The Mission is now represented in several other centres—*i.e.*, in Bomvanaland, Tembuland, *Z*ululand, Tongaland, Gazaland, and Nyasaland, in North Rhodesia,

amongst the Bakaonde, and lastly in Portuguese West Africa; and, if prayer is continued and increased, we hope to record as years go by, should our Lord tarry, that its roots have spread into many other "lands" and amongst many other tribes; though the great aim of the British and American Home Councils, and of the leaders in the field is depth of spirituality, and, if necessary, smallness of numbers, rather than what might appear on paper an extended work with untested workers and a tendency to be less spiritual.

It has been said, and well said: "There is only one work on the evidences of Christianity that wholly satisfies anyone, a work which defies the most ingenious criticism and the most skilful logic. It is said to be scarce, if not indeed very scarce, but we have met with it here and there—it is some five or six feet of humanity living a 'Christ-like life.'"

It is men and women living such a life that are needed in South Africa to-day.

"Wherein lies the secret of the measure of success already granted?" may be asked. The reply given by one who has watched the work as an outsider since its inception, and who, living in South Africa, has been much blessed himself, together with very many of his friends and relations, is, that it lies in the fact "that the workers have both *preached* and *lived* a very high standard of holiness." And none

Indian Boy, Phœnix, Natal.

are more aware than the writer of this, and the workers in the field, that if the blessing is to continue and real advance made, it will have to be in the deepest humility, and in hourly and momentary dependence upon the source of all real blessing—the Spirit of the living God.

NATIVE WOMEN AT DUMISA, NATAL.

The South Africa General Mission is interdenominational, somewhat on the lines of the China Inland Mission, and had, in 1915, completed its twenty-fifth year of work. There are some seventy European workers, and nearly one hundred Native workers, scattered over a large district, reaching as far as the Northern border of the Zambesi River, in Nyasaland. Commencing as it did in an English colony, it has as its threefold aim:

Firstly, to evangelize the heathen—this, we may say, is the main object and *raison d'être* of the Mission.

Secondly, to rouse the Christian Church to a holier life; and

Thirdly, to aid existing evangelical missions and churches as far as it may be in its power.

Firstly, to evangelize the heathen. What, may be asked, is being done in this direction?

Two workers are labouring at Nkanga, the S.A.G.M. Mission station situated just south of the Umzimvubu, or St. John's River, in Western Pondoland. In Eastern Pondoland, four workers are stationed, spreading the glad news of full salvation, at Lukanyisweni and at Endulini. In the Pondoland district we have besides these European workers, sixteen native workers—and who can over-estimate the value of native agency in such evangelistic work, provided the agents are really spiritually - minded men?

In Bomvanaland and Tembuland, at Lutubeni, Mount Packard, Ebufumba, and Putuma, there are eleven European Missionaries living and labouring for Christ amidst some of the

Mission Launch "Sunderland" on Lake St. Lucia.

most discouraging surroundings, and yet, at the same time, with much to encourage; and attached to these stations there are some twenty native workers. God is working through His Own channels in these centres, and souls are being gathered in. Day after day they go steadily on, often singing to themselves a chorus which has been a cheer to many a worker on this side of the water:—

"I *believe* God answers prayer,
I am *sure* God answers prayer,
I have *proved* God answers prayer,
Glory to His name."

A Mission Baby.

Turning to Basutoland, we see there Native Evangelists working under great difficulties in almost inaccessible mountain districts. The S.A.G.M. is assisting the French Mission in these parts. Five stations have been opened, with one native pastor and four native evangelists in charge.

How can we recount all the conflicts between light and darkness in Swaziland, further north? The darkness was truly dense when the two first workers entered that charmingly picturesque little country in the south-eastern part of the Transvaal. Very mountainous, its valleys are watered by many

streams. Steadily but surely the work has gone forward, and now amidst the prevailing darkness there have arisen at least four shining lights—Bethany, Hebron, Hermon, and Mbabane. This last station has two out-stations, Esiteni and Ezulwini, and Hebron has an out-station at Inkaba, where the Gospel is being faithfully preached with no little encouragement. We have, at the present time, some ten European Missionaries working in Swaziland amongst the 100,000 Swazies, who, it is generally admitted, form one of the finest races of South Africa. These European workers are assisted by some twelve native workers.

Our Missionaries have had access to the royal kraal, and are in touch with the young Swazi king uMona, and his mother—for both of whom much prayer has been going up to God.

One of our Native Churches.

Inside a Zulu Kraal by Lake St. Lucia.

This short account that we have taken in hand in order to give a bird's-eye view of the situation for those who want to know of our work, will not allow of our referring—more than in the very briefest way—to such excellent and far-reaching work as is being carried on, for instance, in Durban, that wonderful centre, where for numbers of years the Mission has had its faithful European workers, assisted by native workers, labouring amongst the hundreds and thousands of natives who have come from all parts of South Africa to find employment, for possibly a short space of time, and then

to return to their various tribes. We cannot, however, refrain from referring to the conversion of a Zulu, who was staying in the Togt Barracks, the place where the natives reside when they arrive from up country.

Waka Ndhlovu was brought under deep conviction of sin, as the result of a meeting held in the Barracks, and, finding his way to the S.A.G.M. Mission Church, in Gillespie Street, he gave himself over to God, spirit, soul, and body. In an article appearing in the *South African Pioneer*, there is quoted what has been called "his ingenuous confession," when he testified to the fact, that, in his heart, "there is nothing but Jesus"; his Missionary adding of him, that "he was a valued witness to the truth, and it seemed an intense joy to him to speak of

AN OPEN AIR MEETING IN ZULULAND.

Jesus." He left Durban with his heart burning to tell his friends at home, who were lying in heathenism, what God had done for him. His powerful appeal could not be silenced, either in his own neighbourhood, or in more distant kraals, some of his much-prized cattle having been sold to purchase a horse, so that he might go further afield with his message.

We would dwell for a moment or two longer on the work of this man of God, who has been honoured by the Spirit in such a special way. He was privileged to see conversions amongst his own people on the right hand and on the left. Once, on the occasion of a visit from the Missionary from Durban, when the journey had been long, and preaching had resulted in a somewhat lengthened fast, Waka was asked if he were not hungry, to which he replied, "The Word of God satisfies," adding, "Sometimes I start out without breakfast, and do not get back till this time, having nothing to eat, yet I do not feel hungry. They tell me I shall die of starvation; but I tell them, 'No, I shall not, for the Spirit of God fills me!'"

So marked was the outcome and fruit of this one converted Zulu's labours, that a mission station, properly manned by a European, became imperative, and in 1898, Mr. and Mrs. Harris settled in a lovely spot in this wide parish, building a modest but model station, and for many years a very remarkable work has been going on in the district. Numbers "believed" at the Central Station, and so real was the work, and such soul-hunger was there amongst the people, that several out-stations which sprang up helped to meet the need of satisfying this yearning for God, and brought about some remark-

An Indian School, Phœnix, Natal.

able types of conversion. Someone writing of the work of Waka Ndhlovu, said, "We praise God now, but wait for the Day of Christ when fuller returns are in, to know what are the infinite fruits of a single man's devotion in whose heart '*there is nothing but Jesus.*'" Waka's life was fragrant with the Spirit of Christ, and we are glad to add that from among his spiritual children other Native Evangelists have been raised up to extend the Good News far and near.

Swazi Instruments.

What can we say of the exceptionally interesting work being done amongst the many thousands of Indians, who, since the year 1860, have been imported from India to meet the demand of sugar and tea plantations, and other industries? It has been most encouraging, though very difficult. Space will not allow of our doing more than merely refer to the work being done in Gazaland, Nyasaland, Tongaland and Northern Rhodesia, and Portuguese West Africa, about which many facts might be written of the greatest interest. It just remains for us to

S.A.G.M. Stations in South Africa.

touch very briefly on the work that is being accomplished by God through the ten European workers, assisted by some nine Native workers in Zululand, at Makowe, Mount Tabor, Bengazi, and Mseleni. How can we find language to speak sufficiently highly of the splendid work that has been carried on at the Bible Training School for Native Evangelists at Makowe? Few workers in the Mission have had such privileged opportunities as those labouring in that centre, training natives to evangelize their own peoples. Surely there could be no nobler work, or more blessed, this side of the grave. The spiritual tone in this training centre, which has been carried on on quite a small scale—and, possibly, none the worse for that—for if we have not had *quantity*, we have certainly had *quality!* Suffice it is to say that many a native has been taught to love God, to understand the need of his own people, and to pray as perhaps few do even here at home.

Then, as regards the work amongst Europeans—do not ask the question that may perhaps come almost unbidden to the lips of many: "But why do you go to the Europeans at all? why not go entirely to the natives?" for our answer will at once be: "Eternity will alone tell how far the European work has proved, in many instances, *the most successful way* of reaching the natives." Come up to Gazaland for a moment, and see there, perhaps, one of the most practical proofs of the result of the European work.

Do you see that man, slowly dying of African fever?

"Who is he, and how did he come there"? Is that what you ask?

Doing well for himself in Johannesburg, as far as this world is con-

cerned, but being blessed through the European work of the S.A.G.M., he had decided to go forth from home and friends to settle in a new country, thereby making a fresh centre of light, from which there might radiate the Life-giving beams of the Sun of Righteousness. Before long, however, he was seen to pass quietly away; his triumphant entry, the acclamations of Heaven, the abundant entrance —no! these were not seen, but they took place nevertheless! Since then, fresh workers have gone up to spread the knowledge of Christ in Gazaland.

Lake St. Lucia.

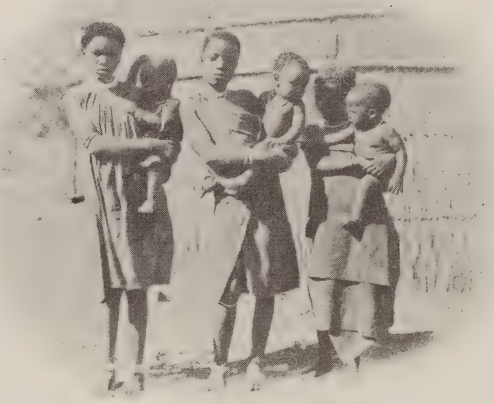
"And how far," someone may enquire, "does the change in the natives really make itself known or felt?"

Let me give one instance.

One Easter Sunday morning, some years ago, quite early, "when it was yet dark," two of our workers in

Swazieland were awakened by the sound of loud knocking at the front door. What could it be all about? It was just this. The Swazies from the kraal had come unexpectedly for an *early morning prayer meeting*, and were very much surprised to arrive at the church and not find our workers ready to receive them. But to give the account in the words of one of our missionaries:

"We gave one girl the matches, and instructed her how to light up and open the church, to another we gave the bell to ring. In a few minutes we were ready; and only imagine our going to a prayer meeting *in the dark, at five o'clock in the morning*, having been called up by those who less than two years ago were heathen! Our hearts were very full as we realized somewhat of 'what God had wrought,' as one after another prayed for the conversion of those belonging to them, several pleading because 'the coming of the Lord draweth nigh.'"



NATIVE CHILDREN AND THEIR NURSES.

We cannot close this section, which has special reference to the native work, without referring to

the good news that has recently reached us of the revival that has broken out at our Rusitu Mission Station. It should be a real encouragement to all our Local Helpers and Home Helpers and friends who are praying regularly for the work.

The Mission has been working there for years, and now, in answer to prayer, there has been what may be described as a special visitation from God. A revival has swept like a cyclone over the Mission Station. Every day, for some little time, services had been held morning and evening, taking up a large part of the day.

It is of special interest to note that the beginning of the blessing came as the missionaries were studying our Lord's Second Coming. The assurance they gained from that study was—and this may well come as a message to each one of us—that His Coming was very near; and then the question arose, was each one ready? In the account of what took place, the missionaries wrote saying that they felt, as a congregation, they were not ready, so that the first step was to get ready. They were led to take the Book of the Acts of the Apostles, and to lay great emphasis on the need of a complete filling of the Holy Ghost. *Then*, they relate, conviction fell upon the people, and confession of sin followed in a torrent.

The questions that the missionaries were led to ask were, "Had each one confessed every sin, in order to get forgiveness?" Then, "Was each one willing to become the bondservant of the Lord Jesus Christ?" After that they were definitely encouraged to receive the Holy Ghost by faith there and then.

The results appear to have been marvellous. The Rusitu Church has been *transformed*. Great agony for sin came first; then transports of joy when deliverance came. Practical signs followed, such as gifts of money and kind, for the furtherance of the work; young men coming forward to yield themselves to preach as evangelists; souls burdened for their unsaved relatives; transformed lives, &c., all bore witness to the real and deep work that has taken place.

May we not join in asking that God will grant a similar visitation, not only to all our stations, but to us at home, in the varied work in which we are engaged, that sowers and reapers may rejoice together. To God be all the glory!

* * * *

Secondly, the Mission has as

Missionaries Trekking.

its aim to arouse the Christian Church to a holier life. How much has been accomplished in this respect can be testified to best by those who have attended the Conventions held in various centres, and the meetings for the Deepening of the Spiritual Life. Great and far-reaching blessing has been a result of these.

TWO PONDO WOMEN WHO HAVE FOUND CHRIST.

* * * * *

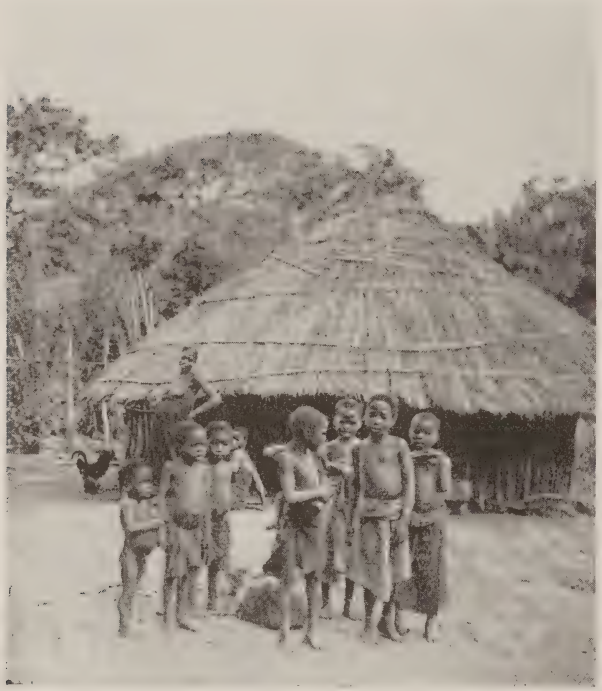
Thirdly, to aid existing evangelical missions and churches. Who can tell the blessing that has come to souls in small towns and villages all over the colony through the special missions held there by members of the S.A.G.M.? We suppose that no branch of the work has given greater cause for encouragement. Thank God for these special missions!

* * * * *

During the South African War a great work was done by the workers of the Mission amongst our own soldiers, Lord Roberts, Lord Wolseley, Sir William Muir, Lord Kinnaird, and others, testifying in the kindest way to the good accomplished. Accounts of the work were written and distributed widely, one little booklet entitled "At Modder River," reached its 175,000th. The Lord Bishop of Durham, referring to this booklet wrote:—"'At Modder River' was

Native Christians at Dumisa.

"given me by a friend some days ago. I read it with thanksgiving, "admiration and love. I bless God for the work it pictures, and for "the manifest blessing upon it. The little book has helped my own "soul, and it helps me "to a strong assurance "that the Lord is not "indeed forgetting us "in this dark time."



A Group of Children near Lulwe.

* * * *

And is it true that such good work is really in need of funds? Our reply is, Yes!

What do the heathen give to their gods? In reply to an inquiry of a missionary not so very long ago, the priest in charge of the shrine of the great Indian idol at Calcutta, said that on the previous day a sum equal to £300,000 of

English money had been offered to the goddess by her worshippers. More than a quarter of a million in one day!

The question has been asked, Does not the poor Hindu, steeped in superstition and held in the terrible chains of caste, show his belief in his religion in a far more practical way than many of his white brethren, who live in the full blaze of Gospel light?

We will close by just referring to what we suppose has been, and is, THE great need of the Mission to-day—namely, prayer; and real prayer always leads to efforts and gifts. According to Rev. J. Hudson Taylor: "We need persons who will consecrate their lives to foreign "mission service at home. It is for some to consecrate their lives, "their thoughts, their prayers to just this service. I believe that some "of the *best missionary work that is done to-day* is done by invalids who "never leave their bedrooms, or by old people, or by those who are "poor, and have not much to give; but they give to the Lord what is "most precious—a true yearning heart, a constant remembrance, a "constant prayer."

Will some friends who read this, seek to know God's will for them as regards this work? There is one way all might help, *i.e.*, by signing the little Home Helpers' Form at the close of this book and thus joining our Home Helpers' Union.

ARTHUR MERCER.

WIMBLEDON.

"GOD FIRST."

SOUTH AFRICA GENERAL MISSION.

IN the year 1880 Mrs. Osborn—now Mrs. Osborn Howe—went out to the Cape and commenced an undenominational work, which she carried on with the assistance of Mr. Howe till the year 1888; Mr. Spencer Walton was invited by them to hold an Evangelistic Mission in the Colony. Seeing the blessing which followed his labours, Mrs. Howe offered him the control of the work—with a view to its enlargement and extension. Having obtained the Rev. Andrew Murray's promise to be President of the new Mission, Mr. Walton returned to England and founded the Cape General Mission, with a Council in London, setting sail in August, 1889, for South Africa with five other workers, whose ranks were strengthened on arrival at Cape Town by some of those who had previously worked with Mrs. Osborn. The following year Mr. and Mrs. Osborn Howe proceeded to Natal, where they founded the South-East Africa Evangelistic Mission, and on the 1st January, 1894, the South-East Africa Evangelistic Mission was amalgamated with the Cape General Mission, and the combined Missions were from that date carried on under the new name of the SOUTH AFRICA GENERAL MISSION. It will thus be seen that the S.A.G.M. is the old Cape General Mission, which has added to its sphere of operations the countries formerly worked by the South-East Africa Evangelistic Mission, and it has therefore assumed a more comprehensive title.

The Workers are dependent for the most part upon the freewill offerings of God's people for their support; others are honorary and self-supporting. Certain local friends in South Africa likewise give their spare time to the work.

The Administration of the affairs of the Mission is vested in Councils in London and America, assisted by an Executive in South Africa.

A Union of Local Helpers has been formed to act as representatives of the Mission in their various localities, and are entitled to receive donations, &c., on its behalf.

A Union of Home Helpers has been formed in order to encourage individual interest and help. Friends joining this Union help in three ways:—1st, By PRAYER; 2nd, By EFFORT; 3rd, By GIVING.

A Young Home Helpers' Union endeavours to enlist the interest of younger friends of Missions. Full information as regards either of these Unions can be had from 17, Homefield Road, Wimbledon, S.W.

The Official Organ of the Mission is the *South African Pioneer*. It is published monthly (price 1d.), and contains reports of the work being carried on, &c., also articles on the deepening of the spiritual life.

The Official Organ of the Young Home Helpers' Union is called *Diamonds from South Africa*. It is an eight-page paper intended for our younger readers. Like the *South African Pioneer* it is published monthly. Price a half-penny.

A List of the Names and Locality of each Missionary working in connection with the South Africa General Mission.

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Mr. J. C. GIBSON (*Chairman*). **Mr. J. MIDDLEMISS** (*Superintendent*).

Basutoland.

Native Evangelists

Bowanaland.

1896 Mr. D. C. Hamilton
1896 Mrs. Hamilton

Cape Town & Wynberg.

1895 Mr. J. C. Gibson
1895 Mr. J. Middlemiss
1898 Mrs. Middlemiss

Durban.

1899 Miss A Ringland

Gazaland.

1902 Rev. J. E. Hatch
1910 Mrs. Hatch
1914 Rev. Rees Howells
1914 Mrs. Howells

Indians.

1904 Mr. N. Tomlinson
1904 Mrs. Tomlinson

Nyasaland.

1908 Mr. E. Price
1908 Mrs. E. Price
1909 Miss Eggeling
1912 Miss Bond
1916 Mr. H. E. Osborn

Natal.

1891 Rev. F. Suter
1891 Mrs. Suter
1907 Miss O'Hanlon

Natal.

1908 Mr. P. J. Hervey
1908 Mrs. Hervey

Pondoland West.

1894 Rev. C. S. Green
1894 Mrs. Green, B.A.

Pondoland East.

1894 Rev. Harold Green, B.A.
1894 Mrs. Harold Green
1899 Mr. R. Darroll
1899 Mrs. Darroll

Portuguese West Africa.

1908 Rev. A. W. Bailey

Northern Rhodesia.

1898 Rev. E. A. M. Harris
1894 Mrs. Harris
1913 Rev. W. Roy Vernon
1914 Mr. A. A. Wilson
1916 Mrs. A. A. Wilson

Soldiers.

1892 Miss S. Bennetts

Swaziland.

1891 Mr. J. Baillie
1891 Mrs. Baillie
1897 Miss Peake Brown
1909 Mr. J. W. V. Jakeman
1910 Miss M. Wade
1910 Miss E. Owen
1899 Mr. E. G. Barnes
1902 Mrs. E. G. Barnes

Swaziland.

1912 Miss E. Richardson
1912 Miss E. Ellis
1914 Miss G. Geary
1914 Mr. R. E. Medill
1914 Mrs. Medill
1916 Miss P. Sharp

Tembuland.

1890 Rev. S. Holt
1892 Mrs. Holt
1897 Rev. Walter Searle
1897 Mrs. Searle
1897 Rev. Scott Searle
1908 Mrs. S. Searle
1912 Miss Eldridge

Village Work.

1891 Miss W. Haupt
1891 Mrs. de Villiers
1893 Miss Van Reenen
1895 Miss N. Mutimer

Zululand & Tongaland.

1891 Rev. L. Olsen-Feyling
1892 Mrs. Feyling
1895 Miss E. Doddrell
1896 Rev. N. W. Keyes
1896 Mrs. Keyes
1898 Rev. G. F. Gale
1898 Mrs. Gale
1915 Mr. Otto Witt
1915 Mrs. Witt

Several Associate Workers and a number of Native Helpers.

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"Come over and help us."
Acts xvi. 9.

SOUTH AFRICA GENERAL MISSION

MOTTO:

"The little one shall become a thousand."
Isa. lx. 22. (R.V.)

For the furtherance of the Gospel in South Africa by means of

1, PRAYER; 2, EFFORT; 3, GIVING;

on the part of those who must remain at home.

Having read the "Suggestions to Members" and being earnestly desirous of helping forward the Lord's work in South Africa to the best of my ability, I wish to become a member of the "Home Helpers' Union," and shall be glad

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South Africa General Mission.

"The wilderness, and the solitary place shall be glad for them."—Is. xxxv. 1.

"Then the eyes of the blind shall be opened."—Is. xxxv. 5.

"Then shall the lame man leap as an hart."—Is. xxxv. 6.

"HOME HELPERS' UNION."

Suggestions to Members.

I. PRAYER. The needs of South Africa should be daily remembered before God, and the monthly cycle of prayer followed. Members should keep themselves fully acquainted with the progress of the work as recorded in the "South African Pioneer," a copy of which will be sent to them each month.

II. EFFORT. Information regarding the work might be spread by the distribution of the magazines and the literature issued by the Mission, and efforts might be made to induce others to join the Union. Where possible, members should form or join bands for Missionary study.

III. GIVING. A South Africa Missionary box will be sent, intended not so much for collecting from others, as from one's own regular gifts, personal self-denial and thank-offering; this might be placed on the dressing-table and thus serve as a constant reminder. Should members prefer, instead of using a box, to send a half-yearly gift on April 15th and October 15th, they are asked kindly to state this, in filling up their form.

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